

**WEAK HADĪTH Al-Shaykh Al-Hāfidh Sulaymān Ibn Nāsir al-'Alwān(حفظه الله) was asked: What is the correct view pertaining the narrated Hadīth regarding Salāh after Ishrāq [Sunrise]?**

The Shaykh responded by saying: This Hadīth was narrated from the Prophet(صلى الله عليه وسلم) by Anas ibn Mālik, Abū Umāmah, Ibn 'Omar, 'Ā'isha and others, and there's nothing authentic from that at all.

The Hadīth of Anas(رضي الله عنه) was narrated by Imām al-Tirmidhī(رحمه الله) in his Jāmi' from the chain of 'Abdūl 'Azīz Ibn Muslim, it was narrated to us by Abū Dhilāl from Anas ibn Mālik, he said: The Messenger of Allāh(صلى الله عليه وسلم) said: {He who performs Fajr in congregation, then remains seated & engages in Dhikr until sunrise & offers 2 Rak'ah, will gain the reward of one Hajj & 'Umrah, complete, complete, complete}, Imām Abū 'Īsa al-Tirmidhī(رحمه الله) said: This Hadīth is "Hassan Gharīb", i.e. Weak.

And Abū Dhilāl "is nothing" [weak], which was mentioned by Yahyā ibn Ma'tn(رحمه الله), and he was weakened by Abū Dāwūd(رحمه الله), Al-Nasā'ī(رحمه الله), Ibn 'Adī(رحمه الله) & others.

The Hadīth of Abū Umāmah was narrated by Imām al-Tabarānī(رحمه الله) in "al-Mu'jam al-Kabīr" from the chain of 'Uthmān ibn 'Abdūl Rahmān from Mūsa ibn 'Alī from Yahyā ibn al-Hārith from al-Qāsim ibn 'Abdūl Rahmān from Abī Umāmah, as a Marfū' narration [i.e. Raised to the Prophet].

And 'Uthmān ibn 'Abdūl Rahmān al-Harrānī is talked about because of him narrating from the Du'afā' [weak narrators] and Majāhīl [unknown narrators].

And Mūsa ibn 'Alī is not known.

And al-Qāsim is differed upon, a group of Scholars have weakened him because of those [weak narrators] who narrated from him, Imām Abū Hātim(رحمه الله) said: {The Hadīths of the Thiqāt [Trustworthy narrators] from him are upright, nothing wrong with him, but rather he is denounced from the Du'afā' [Weak narrators] that narrated from him.}

And he was spoken against by Imām Ahmad(رحمه الله), and he was weakened by al-Ghulābī(رحمه الله), al-'Uqaylī(رحمه الله), and Ibn Hibbān(رحمه الله) said: {He narrates from the companions of Muḥammād(صلى الله عليه وسلم) double disconnected narrations, and he mentions from the Trustworthy narrators flipped wordings, that it makes the heart think he purposely did that}

And the Hadīth of Ibn 'Omar(رضي الله عنهما) was mentioned by Ibn Hibbān(رحمه الله) in his book "al-Majrūhīn" from the chain of Al-Ahwas ibn Hakīm from Khālīd ibn Ma'dān from Ibn 'Omar as a Marfū' narration [raised to the Prophet]. And al-Ahwas is weak, which was mentioned by Imām Ahmad(رحمه الله), 'Alī ibn al-Madīnī(رحمه الله) and Yahyā ibn Ma'tn(رحمه الله).

And the Hadīth of 'Ā'isha (رضي الله عنها) was narrated by Abū Ya'lah in his Musnad, and it has Jahālah [unknownness] and Nakārah [discrepancy].

And I do not know of an authentic Hadīth in the topic, and it's not proven from the Sahābah nor the Tābi'īn, nor any of the Imāms that came after them among the 4 Imāms, that whoever remains seated in his Musallāh until the sun rises & prays 2 rak'ahs will gain the reward of a Hajj & 'Umrah, complete, complete, complete.

And such a thing has a vital urge & justification to be mentioned, as the Prophet (صلى الله عليه وسلم) and his Companions would sit in the Musallāh until the sun rises, then they would get up, it was narrated by Imām Muslim (رحمه الله) in his "Sahīh" from the chain of Abī Khaythamah from Simāk ibn Harb from Jābir ibn Sumrah.

And since he [the Prophet] didn't mention Salāh or the consequential reward [Hajj & 'Umrah] for that, and it is extremely vital [to know about]...[so] it's an evidence that there's no basis for the Hadīths on the topic.

And Imām Ibn Abī Shaybah (رحمه الله) narrated in "al-Musannâf" from the chain of Mansūr from Mujāhid that when the sun rises, 'Ā'isha would sleep during Duhā. And this chain is authentic, and it doesn't mention Salāh after remaining seated, and it's as if the matter is unknown during that great generation.

And al-Hāfidh al-Dhahabī (رحمه الله) mentioned in "Siyar A'lām al-Nubalā'" on the authority of al-Walīd ibn Muslim, that he said: {I saw al-Awzā'ī remain in his Musallāh remembering Allāh until the sun has risen, and he would inform us about the Salaf that this was their way, so if the sun has risen, they would get up together and go into lengths of being in the remembrance of Allāh, and gain understanding of their deen}

And what's narrated from the Salaf regarding the likes of this is what alludes & affirms that this Salāh after the sun [has risen] and the consequential reward [i.e. 1 Hajj & 'Umrah] regarding that has no basis to it.

And this doesn't negate the fact that Salāh after the sun has risen is witnessed and observed, as the report is in Sahīh Muslim from the Hadīth of 'Amr ibn 'Abasah, so this is one thing, and what we're talking about is another thing, and Allāh (سبحانه وتعالى) knows best.